



ARCHÆOLOGICAL
DEPARTMENT

ADMINISTRATION REPORT

1108 M. E.



H-5

EMMA VARMA RESEARCH
TRICHUR, KOCHIN

15 AUG 1934

H. NO. 45

**Proceedings of the Government of His Highness
the Maharaja of Travancore.**

Read:

Letter No. 1/34, dated the 10th January 1934, from the Superintendent of Archaeology, forwarding the Administration Report of the Department for the year 1108.

ORDER D. DIS. NO. 161 OF 34/EDN., DATED TRIVANDRUM,
10th FEBRUARY 1934.

RECORDED.

(By order)

N. KUNJAN PILLAI,

Chief Secretary to Government

To

The Superintendent of Archaeology.
The Superintendent, Government Press.
The Press Room.
The Legislative Section.
The Central Printing Office.



Office of the Superintendent of Archaeology,
Trivandrum, 10th January 1934.

No. 1/34.

From

The Superintendent of Archaeology,
Trivandrum.

To

The Chief Secretary to Government,
Trivandrum.

Sir,

I have the honour to forward herewith the Administration Report of the Department of Archaeology for the year ending the 31st Karkatākam 1108 M. E. (1932-1933).

General

* Government in their letter R. O. C. No. 553 of 31/E dated the 17th June 1932 sanctioned me privilege leave for six months from the 18th October 1932/2nd Tulam 1108 for Archaeological study and training with the Archaeological Survey of the Government of India, "the excess over the leave I am eligible for at the time I avail of it being treated as advance privilege leave as a special case". Government were also pleased to sanction the twenty days required for my journey to the place of training and back as on duty.

During the period of my leave on training, the Department was placed under the administrative control of the Director of Public Instruction. (*vide* G. O. R. O. C. No. 553/31/E of 25th August 1932). I handed over charge of the Department to Mr. E. G. Mc-Alpine, the Director of Public Instruction on the 6th October 1932/21st Kanni 1108, and proceeded under Government orders to report myself to the Archaeological Superintendent, Indian Museum, Calcutta.

I was therefore away for nearly six months and twenty days, familiarising myself with the different aspects of archaeological work done in British India, such as conservation, excavation, museum work, epigraphy, ancient art and architecture, treatment of antiquities, &c. A comprehensive programme of work and extensive tours were designed for me by the Director General of Archaeology in India. The knowledge and the experience I gained as a result of my study and tours, are calculated to improve the scope and quality of archaeological work in Travancore.

I returned after my training on the 10th Medam 1108/22nd April 1933, and resumed duty taking charge of the Department from the Director of Public Instruction the same day. Government were since pleased to recognise that the period of my leave was used in the interest of the State when on training with the Archaeological survey of the Government of India: and they ordered the period of my training being treated as on deputation with full pay and deputation allowance together with travelling allowance admissible under the rules for my journey to the different sites and places of archaeological and historical interest (vide G. O. D. Dis. No. 686 of 33/Edn., dated 20th July 1933). I may be permitted to express in this connection my deep sense of gratitude to Government for this great and sympathetic consideration.

(ii) Towards the end of the year, Mr. K. Sivaramakrishna Sastri the Pandit Assistant of the Department proceeded on four months privilege leave and nine months furlough with permission to accept foreign appointment, to work as Research Assistant under the University Professor of Indian History and Archaeology, Madras, for the classification of the Mackenzie Manuscripts. Mr. Sastri was relieved of his duties on the forenoon of the 9th Mithunam 1108: and the place was not filled up till the end of the official year.

(iii) Mr. D. Srinivassu Potti, the Photographer of the office availed himself of privilege leave for sixteen days from the 16th Medam 1108; and Mr. Damodaran Nambiar was appointed to act for him.

(iv) On my request, Government were pleased to sanction a new post of Artist Draughtsman for the Department, for a period of one year (vide G. O. D. Dis. No. 1066/32 Edn. dated 19-9-1932). Mr. V. Padmanabha Pillai was appointed to it; and he took charge on the 5th Kanni 1108.

Tours.

In the beginning of the year, Government directed me to accompany Dr. Arnold Bake of the Kern Institute, Leyden during his tours in the State, and place my services at his disposal helping him in his researches on Folk Music.

After finishing his work, Dr. Bake in his letter dated 30-11-1932 wrote to express his "very deep gratitude for the great hospitality and help rendered to him in his work", and admitted that the assistance given him by me was invaluable.

After return from North India, I visited Kitaṅgūr to study the architectural features of the theatre hall (Kūttambalam) of the temple, and to examine some old and important historical records reported to be available with the Naubudiris there. Later, I inspected the Kilakkēmatham palace at Māvelikkara in company with the local Maramat Circle Officer to advise him on the preservation of that building and to ascertain its historical importance. I also conducted a joint-inspection of the Chōlapuram temple with the Maramat Circle Officer, and suggested to him the lines to be followed in its renovation. On the request of the Devaswam Assistant Commissioner, Šuchindram, a local inspection of the temple at Ālar had to be made; and a report on its restoration was submitted to Government.

The annual inspection of the old forts of Pallippōrt, Kōṭṭappūram, Udayagiri, Padmanābhapuram, and Vattakōṭṭa formed also part of the year's work. The other places visited in the year were Oṇakkūr, Tirumārādi, Parthivapuram and Kōtakulāñchāra. My object in visiting them was to collect antiquities, and to explore the scope of archaeological work in each of them. Excellent specimens of wood sculpture were discovered at Oṇakkūr and Tirumārādi; and the study of their ancient characteristics of workmanship also received my attention.

I spent on the whole 36 days in camp. The Pandit Assistant toured for 22 days and visited Madras, Nagercoil, Šuchindram, Nallūr, and Toduvattī. His work was mainly epigraphical.

Chithira Tirunal Birth Day Celebrations

An important occasion in which the Department was able to usefully participate was in connection with the Exhibition got up at the Šrf Mūlavilasam High School from the 27th October to the 7th November 1932, during the celebration of the Birthday of His Highness the Maharaja. The display by the Department of rare objects of archaeological, historical, and artistic interest such as copper-plates, inscriptions, coins, images, weapons, pictures, wood sculpture, jewellery, etc., aroused not only great curiosity, but was also widely appreciated.

Epigraphy

The best part of the year's work was in the field of Epigraphy.* The text of 43 new inscriptions was secured and examined in the year

* I am deeply obliged to the Government Epigraphist for India for kindly permitting me to take copies of the transcripts of the inscriptions of Travancore Kings from the office of the Archaeological Superintendent for Epigraphy, Madras.

most of which belonging to old Travancore kings. The earliest of the stone inscriptions discovered is dated in Kollam 301 (1126 A. D.). It is engraved on the western base of the Garbhagriha of Dvāraka Emperumān temple, Suchindram, and registers a gift of land for lighting a perpetual lamp in the Dvāraka Emperumān temple, and for maintaining a flower garden, by the assembly of Suchindram meeting in Suchindramudayanayinār temple, when Gōvindaprañjābhitarūr Tiruvadi of Cherumukkil was present.

Two inscriptions of the Kollam year 404 (1229 A. D.) were also found in the same Garbhagriha. They record gifts of land, one for offering to the Dvāraka Emperumān by Kaṇṇan, and the other by Kēśavan Araṅgan of Putumatham.

The next two inscriptions are dated in Kollam 574 (1399 A. D.), and belong to the king Mārttāṇḍa of Jayasimhanād, *alias* Rāvaya Rāma Mārttāṇḍa. The first is inscribed on the west wall of the Central Shrine in the Veñkatačhalapati temple at Kariśūlindumāṅgam. It is incomplete; but refers to the repairs and reconsecration of the temple of Ten-Tiruveṅgada Viṇṇāgar Emperumān worshipped by the sage Romaśa on the bank of Pāpanāśini, a sacred Tīrtha in Temporundaparni. The land belonging to the temple was placed in the hands of a certain Mukundānanda Śripāda to be used for the temple and the Maṭha.

The other one inscribed in Grantha Characters and belonging to the same king is from the south wall of the Central Shrine of the same temple. It records that the sage Mukundānanda repaired the temple of the God Veñkatačhalapati and reconsecrated the image.

The sixth one is engraved on the Gōpura of the temple of the Goddess in the Kulāśekharamudayanār temple at Kalladakkurichi. It is dated in Kollam 610 (1435 A. D.), and refers to a gift of land for lighting perpetual lamps in the temple of Kulāśekaramudayanayinār, and mentions the name of the Travancore king Bhārata-Rāvaya Rāma-Mārttāṇḍan.

The seventh dated in Kollam 624 (1449 A. D.) is from the south wall of the temple in front of the Ammanāthaśvāmin temple at Śermādēvi, and states that five dancing girls were at their request appointed as second "kudi" to the Nayinār Śrī Kailāsamudayanayinār by the king Tiruppāppūr Mūtta Tiruvadi, while he was staying at Vellankolli. The Tiruppāppūr Mūtta Tiruvadi mentioned here appears to be Viśi Rāma Mārttāṇḍa figuring in the Navaikulam inscription. Next in chronological order are the two bell inscriptions of the Travancore king Śembaga Āditya Varman in the Nambi

temple at Tirukkaṇṭagudi. They are dated in Kollam 644 (1469 A. D.), and mention that Ādityavarma of Viśākham star proficient in all arts gave a bell to the temple of Murāri at Tirukkaṇṭagudi. One of them is in Grantha letters, while the other is a translation of the same in Tamil verse.

The tenth inscription dated in Kollam 653 (1478 A. D.) belongs to the Travancore king Chempakarāman Tiruppāppūr Mūttavar (i. e. Vīra Rāma Rāmavarma of Tiruppāppūr), born in Revati. It is from the north wall of the Purushōttama Perumal temple at Ambāsamudram, and states that the Mahasabhai of Rāja Rāja Chaturvedi Maṅgalam, Uravar, Ur, Nagarattār, Kūṭipati, Bhaṭṭās, four Nādus, and Śaṅgaparikalam assembled together and made certain arrangements before the king's servants for offering and "pujas" to Purushōttamanayinār.

The eleventh inscription is from Tribhuvanam engraved on the West and South bases of the Central Shrine in the Pushpavaneśvara temple. It is dated in Kollam 661 (1486 A. D.), and records that while the king was encamping in the house of Anantanārāyaṇa Bhaṭṭa at Tirukkurangudi, a gift of land was made by him to the Dēvakanmikal of Tiruppāvanamdayanayinār for conducting Vīra-Keralan Sandi every day during Bharani festival. The king referred to in this is Jayasimhan Vīrakērala Varman II figuring in the Quilon Ganapati temple inscription.

The next one dated in Kollam 670 (1495 A. D.) is inscribed on the west wall of the Maṇḍapa in front of the Bagalikuttar temple at Kalladakurichi, and registers a gift of land for maintaining the service called Vīra Keralan Sandi "Puja" to Agattadi Ilaiyan Kāttan, while the king (Saṅkaranārāyaṇa Veppuman Kōṇḍa Śrī Bhūtala Vīra Rāmavarma Jayatūṅgaṇād Mūttavar) was encamping at his fort residence in Vilānkūlam.

The thirteenth inscription belongs to king Udayamārttāṇḍa, and states that while the king was encamping at Kaṭakkāḍu, he was pleased to grant certain lands for offerings and "Pujas" to Udayamārttāṇḍa Vīppagar Emperumān. It is engraved on the north wall of the central shrine in the Venkatachālapati temple at Pallakkal and is dated in Kollam 678 (1503 A. D.).

The fourteenth record is from the wall of the South Varandah in the first Prākāra of the Aditya Varunēśvara temple at Melachchaval. Though considered as one, there are two separate records with different dates in the same. The earlier one dated in Kollam 680 (1505 A. D.) refers to the reconstruction of the temple of

Udaiyār at Sēvel *alias* Kānaviniya Pāndya Chatur-vēdi maṅgalam in Sēravānmaḍēvi and renaming the said village as Vīra Kēraḷa-Nallūr. The latter one dated both in Śaka 1428 and in Kollam 691 (1516 A. D.) states that the king while encamping at Sēvel commanded certain privileges being conferred, and also provided grants of land for daily worship in the temple. The Travancore king mentioned in this epigraph is Nayinār Jayatūṅganāṭṭu Mūttatiruvāḍ.

The west and the south bases of the Lakshmi Nārāyaṇa perumāl temple at Ambāsamudram contain inscriptions belonging to the Kollam year 683 (1508 A. D.), one of which mentions the name of the Travancore king Bhūtalavīra Rāma, and refers to a "Pidiḍāḍu" to set apart some lands etc. for 'Aḍukkalacchelavu' (requirements of the Kitchen) of the king and his son, and to construct the "Ālaya" of Bhūtalavīra. The other records the grant of hereditary service rights in the temple to the Kaikkōjas, Villagers and Adavuśaivar by Udaiyan Tyāgavinōḍabhaṭṭan Ulliṭṭār and Nālāyiram Ulliṭṭār of the temple of Bhūtalavīra-rāma Pillayārkōil.

The next seven inscriptions belong to the Travancore king Saṅkaranārāyaṇa Veppumāṇkōḍa Bhūtala Vīra Udaiya Mārttāṇḍavarman Siravāymūttavar. The earliest of them is dated in Kollam 691 (1516 A. D.) and registers a gift of land by the king to the Nayinār Śrī Kailāsamudayānayinār at Rājarāja Chaturvēdi-maṅgalam, a Brahmadēya in Muṇṇikādu, while he was encamping at Vēlākurichi for the conduct of "Pūjās" in "Ardhayāma". It is inscribed on the north base of the Maṇḍapa in front of the Central Shrine in the Kailāsanātha temple at Brahmadēśam.

An inscription of the same king belonging to the Kollam year 692 (1517 A. D.) and engraved on the north wall of the Maṇḍapa in front of the Kāśīvara shrine at Ambāsamudram, states that while the king was staying in Putiyavīdu at Kaṭakkādu, he gave certain lands to Daivakarmis in the temple of Tiruppotiśvaram Udaiyanayinār etc. for daily "Pūjās". On the north wall of the same shrine dated in Kollam 694 (1519 A. D.) is another record of Udaiyanārṭāṇḍa Varman Siravāimūttavar, registering a gift of land to Tiruppotiśvaram Udaiyanayinār, Erichchavudaiya Nayinār and Nayinār Kariyamāṇikka Ālvār in Vēlākurichi. A record of the same king dated in Kollam 698 (1523) is found at Mannārkōil engraved on the north wall of the Maṇḍapa in front of the Central Shrine of the Gōpālasyāmi temple. It registers a gift of land as Tiruvudaiyāṭṭam to Nayinār Alagiya Mannanār, while the king was staying at Putiyavīdu in the Brahmin quarters called Vīra-mārttāṇḍa Chaturvēdi-maṅgalam in Kaṭakkādu *alias* Sōla Kula

Vallipuram. On the south wall of the Mandapa in front of the Central Shrine of the same temple, there is an unfinished record of the year Kollam 699 (1524 A. D.) stating that while the king was encamping at Putiyavidi in Kalakkadu *alias* Chola Kulavallipuram, he ordered that Ayyikkudi Ullittar be the 9th 'kudi' of the Nayinär Alakiyamannarkoil.

Two more inscriptions of this king are found at Ambisamudram, both being dated in Kollam 700 (1525 A. D.) The first is engraved on the west wall of the Kāśīvara shrine, and states that while the king was encamping at Putiyavidi he gave certain lands as Dāvadāna to the priests of the temples of the Tiruppatīśvaramudayanayinär, Erichaudayanayinär, and Karīyamāṇikka Alvar. The other is on the north wall of the same temple, and records that the king having become Siravāimuttavar made a gift of three gardens for lighting lamps in the temple mentioned above. There is also a record of the Kollam year 701 inscribed on the South wall of the Mandapa in front of the Viśvanātha temple at Tenkasi mentioning that the king at the request of his son Viramārttāṇḍan gave certain lands to Alakiyapattar.

Two inscriptions of the Travancore king Saṅkaranārāyaṇa Veṇgumāṇkoṇḍa Bhūtalavra Udayamārttāṇḍavarmān dated in Kollam 706 (1531 A. D.) and 707 (1532 A. D.) respectively are also seen on the south wall of the Mandapa in front of the Central shrine in the Kulaśekaramudayār temple at Kalladakurichi, both recording gifts of lands to the temple of Kulaśekaramudaiyanayinär. An inscription of the Kollam year 711 (1536 A. D.) mentions one Jayatunganāṭṭu Saṅkaranārāyaṇa Veṇgumāṇkoṇḍa Śribhūtala Virā Varma *alias* Jayatuhga Nāṭṭu Muttavar. It is incomplete; and is engraved on the south wall of the Mandapa in front of the Central Shrine in the Mundīśvara-mudayār temple at Manappadaividu, stating that the king commanded one Iechuran Pattan of Manappadavidi in Śivalamangalam Kilpidakai be given Śripaṇḍārakkāṇakku. Two other inscriptions are dated in the Kollam year 716 (1541 A. D.). One of these is engraved on the west and south wall of the Veṇkata-chalapati temple at Pallakkal, and mentions the Travancore king Saṅkaranārāyaṇa veṇgumāṇkoṇḍa Bhūtalavra Śri Rāma Varma. It records a deed of gift of certain lands for conducting the daily 'Pujas' of Nayinär Udayamārttāṇḍa Viṣṇugār Emperumān. The other is inscribed on the south wall of the same temple and states that the king who looked after the Śrikāryam in the temple of Udayamārttāṇḍavīṇḍagar Emperumān in Udayamārttāṇḍa Chaturvēdīmāṅgalam wrote and gave a 'Pidiḍāḍu' deed to Viṭakerlakkuṭi of Naraśīṅguṇallur in Kīlvēmpanādu for conducting the daily service of Chempakarāman "Sandi".

The next two inscriptions also belong to the same king Šaṅkaranārāyaṇa Venrumaṇikonda Bhūtalavīra Śrī Rāma Varma of Jayatūṅganādu. They are from Ambāsamudram. One is engraved on the south wall of the Kāśīvara shrine and is built in at the end. It is dated in Kollam 720 (1545 A. D.), and states that some lands were set apart for offerings of Śrībali in the temple. The other one is dated in Kollam 721 (1546 A. D.) and is inscribed on the south wall of the Maṇḍapa in front of the same shrine. It states that while the king was encamping at Chempakarāmanallūr, he gave "Maṭhapati Kaṇakku" to Ānanda Kūttar, a teacher in Kavirāmaṭha at Tirunelvēli in Kīlvēmbānādu.

An inscription of the same king dated in Kollam 722 (1547 A. D.) at Tenkāśi is engraved on the south wall of the Maṇḍapa in front of the Viśvanātha Svami temple. It records a gift of land by the king to God Viśvanātha for conducting the service Chempakarāman Sandi while he was staying at Ērvādi.

The next three inscriptions are also dated in Kollam 722 (1547 A. D.). One of them is inscribed on the east wall of the *Prākāra* of the Veṅkatachalapati temple at Karīśūndaramāṇgalam. It mentions Rāma Varma Tiruvadi Paṇḍaram of Jayatūṅganād, and states that Śingarāyan, the Stānapati of Mahāmāṇḍaleśvara Rāma Rāja Chinna Timmayadēva Mahārāja worshipped the God Ten Tiruvenkatamudayāyinār for the welfare of his father, mother, king and Gōvinda Nayak, and gave to the God some lands and the taxes from Kulaśekharamāṇgalam which he had obtained as a gift from Rāma-Varma Tiruvadi Paṇḍaram of Jayatūṅganād. The second is engraved on the east wall of the Maṇḍapa in front of the Gōmati Amman shrine in the temple of Pūdar-guṇeśvara at Tiruppuḍamarūdūr, and mentions Sankara Nārāyaṇa Veṇrumaṇikonda Bhūtalavīra Śiravai Udaya Mārttāṇḍavarman Śiravai Mūthavar. It states that while the king was encamping at Kunrattūr, he ordered that Perumān Perumān of Muṇḍīnādu be given Śrīpaṇḍarākāṇakku in the temple of Narumpuṇikonda-aruliya Nayinār. The last one refers to a deed of sale of land by the same Travancore king to Śrīman Mahā Maṇḍaleśvara Rāma Rāja Chinna Timmayyadēva Mahārāja. It is inscribed on the main Gōpura of the Ādinātha temple at Ālvār Tirunagari. An inscription on the north-east wall of the maṇḍapa in front of the Central Shrine in the Kailāsanātha temple at Bramadeśam dated Śaka 1472 refers to a gift of land by Kāmappa Nayaka, son of Goulavasava Nayaka to Nayinār Śrīkailāsamudaiyanayinār in

Raja Raja Chaturvēdimatgalam, a Brahmadeśa in Muļļinādu for the merit of Vittaleśvara Mahārāja in addition to the gift of the Muttatiruvadi of Śiravāi in Kollam 723 Āvani.

The next record is dated in the Kollam year 819 (1744 A. D.); and is engraved on a standing stone put up at the old market at Toduvatti. Though damaged to some extent, it mentions Ravivarman Śiravāi Muttavār. It states that when the king was encamping at Kalkuļam, he ordered that offenders be punished as in the reign of his uncle Kulaśekaraperumāl.

An inscription of Kulasēkaraperūmāl engraved on a slab set up in the Alagiri Perumāl temple at Gudalur is dated in Kollam 844. It registers a gift of certain land by the king for conducting "Pīṭās" in the temple of Mangaladevi Amman, Alakar, etc. Of the rest, one is a record of a king of Jayasīnganād and is dated 3+6 Āni. It is inscribed on the wall of the south varandha in the first "prākāra" of the Appan temple at Śerma-devi, and registers a gift of field to the Śrīvaishṇavās in the Appan temple for conducting Ravivarman Sandi; and another gift to those who recite four *Vēdās* and read *Purāṇas*. A damaged inscription in the same place mentions Ravikulaśekara in an eulogistic poem. It is engraved on the east wall of the second "prākāra" of the Bhaktavatsala temple.

One Ravi Varman of Vēṇādu figures in a rock inscription at Pachchārkuļam in Kil Āmbūr, while a Vīrakēraṭa Kulaśekara is mentioned in an inscription on the south wall of the Śiva temple on the bank of the Tāmpraparni river in the village of Suttamalli registering a gift of land to the Bhāṭṭās of Udayamārttāndā Chaturvēdimangalam. An undated record inscribed on the western prākāra (inside the Vahanappura) of the Sthānuṇāthasvāmi temple at Śuchīndram was copied in the year; and though damaged, it seems to refer to certain gifts of land.

Numismatics.

A collection of old copper coins belonging to different dynasties of South India was presented to me by a friend Mr. Visvanathan, Assistant Engineer, General Electric Company, Calcutta. A considerable part of my time in the year was devoted to their examination and study. I have been able to identify nearly seventy five of them as follows: —

* These have been sent to the Government Museum now.

Chēra	...	3	
Chōla	...	30	
Pāndya	...	10	
Mysore	...	10	(See plate 2).
Vijayanagar	...	7	
Nāiks of Madura.		10	
French East India Co.		1	
Dutch East India Co.		3	

Palaeography.

Another useful work undertaken and finished in the year relates to the preparation of a Palaeographical chart* showing the development of the Vatteluttu script in different periods. It is intended for the use of those engaged in deciphering old "Olai" records, and has been commended highly by the Dewan, on whose orders it was subsequently sent to the Archaeological section of the Government museum.

Conservation.

The ancient Siva temple at Ājur being in ruins was recommended for restoration without any obliteration of its antique grace and architectural charm, the sight of a religious edifice however small contributing as Ruskin says to the "mental health, power and pleasure of man." Government have been pleased to accept my proposal, and to sanction Rs. 500 for its renovation.

Publications.

The Archaeological sheet of the Government Gazette was continued in the year; and notices of the important inscriptions of Gōvardhana Mārttānda, Vikkiraman, Virakēralavarmān and Kōdakēraja Varman were published in the Gazette with their text and summary in Malayālam.

Subjoined is a statement of the receipts and expenditure of the Archaeological Department for the year 1108 M. E.

RECEIPTS.

		Rs.	Ch.	C.
Sale of Photos	...	26	27	4
Sale of Archaeological publications	...	27	19	5
Sale of Elements of Hinde Iconography	97	20	0	
Miscellaneous	...	1	1	0
Total...	153	11	9	

* See plate 3 (a) and 3 (b).

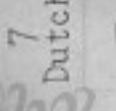
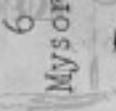
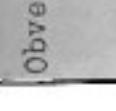
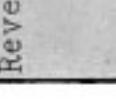
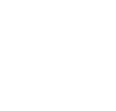
	1 Chera	2 Chola	3(a) Pandyan	3(b) Pandyan	4(a) Madura		
Obverse							
Reverse							
						6 French	8 East India Co.
						7 Dutch	
	4(b) Madura	5 Vijayanagar	6 Mysore				
Obverse							
Reverse							

PLATE 9 (a)

THE TABLE SHOWING THE
Vatteluttu Script

IN DIFFERENT PERIODS

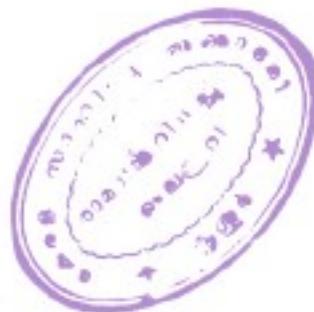
《中華書局影印本

PREPARED BY THE REPORTER-EDITOR AUTHORITY TRANSMITTER

SUPERINTENDENT

卷之三十一

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THE TABLE SHOWING THE
 Vatteluttu Script
 IN DIFFERENT PERIODS
 (CONTINUED)

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EXPENDITURE.

		Rs.	Ch.	C.
Salary of the Superintendent of Archaeology	...	2309	27	0
Pay of the Establishment	...	2361	13	7
Travelling allowance	...	569	3	11
Contingencies	...	958	14	4
		<hr/>	<hr/>	<hr/>
Total...	6199	2	6	
		<hr/>	<hr/>	<hr/>

I have the honour to be,
Sir,

Your most obedient servant,
R. VASUDEVA PODUVAL,
Superintendent of Archaeology.



APPENDIX A.

Places visited by the Superintendent of Archaeology
in 1108.*Chingam*

Quilon
Alleppey

Mēdam

Kidaṅgūr

Edavam

Māvēlikkara
Kōtakulāṅgara
Nagercoil
Chōlapuram

Mithunam

Pañcipport
Kōttappuram
Pārthivapuram
Muñchiṛa
Champakkulam

Karkaṣakam

Ōpakkūr
Thirumāṛadi
Padmanābhapuram
Udayagiri
Vaṭṭakōṭṭa

Places visited by the Pandit Assistant
during 1108.*Kanni*

Madras

Dhanu

Nāgercoil
Suchindram
Nallur

Edavom

Toduvaṭṭi

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APPENDIX B.

List of photographs taken during the year 1908.

1	Tantric Mudrās	12 x 16 plates.
2	Naṅgiyār Kūttu at Ampalappula temple	Full plates.
3	Do. Standing posture	Do.
4	Do. sitting posture	Do.
5	Archaeological map of Travancore	Do.
6	Anaptaśayana (wood) Vettikulāṅgara temple	Do.
7	Badrakali (wood) Vettikulāṅgara temple	Do.
8	Navagrahas (wood) Vettikulāṅgara temple	Do.
9	Head dress of Kathakali actors at Trivandrum palace	Do.
10	Dress of Kathakali actors at Trivandrum palace	Do.
11 to 14	Wood work at Chonakkara temple	Half plates.
15 to 18	Wood work at Tirumārādi temple	Do.
19 to 21	Do. Omakkār temple	Do.
22 to 25	Do. Kaviyūr temple	Do.
26	Hanumān image (Bronze) Kaviyūr temple	Do.

APPENDIX C.

List of additions to the Library for 1108.

	Author.
Bhoja Raja	P. T. Srinivasa Iyyengar, M. A.
Studies in Chola History & administration.	K. A. Nilakanta Sastri, M. A.
The Mauryan Polity.	V. R. Ramachandra Dikshitar M. A.
The Chronology of the Early Tamils.	K. N. Sivaraja Pillai B. A.
Hand book of the sculpture in the Curzon Museum of Archaeology.	V. S. Agrawala M. A., LL. B
A Junior History of India. Indian Museum, Archaeological Section, Calcutta-Archaeology.	Banerji.
Man in the making (an introduction to Anthropology).	Stanley Casson.
Three days at Agra.	R. R. Marett.
The Buddha Story in stone.	Lt. Col. H. A. Neall.
Catalogue of the Delhi Museum of Archaeology.	H. Hargreaves.
Bulletin of the Madras Government Museum Vol. I. Part II. (new series).	
Hand Book to the sculpture in the Museum of the Bangiyasahitya Parishad.	Manomohana Ganguly.
Pratimālakṣaṇam.	Jitendra Natha Banerjee M. A.
Anglo-Malayalam Technological Terminology.	S. Ramanatha Iyer.
Speeches and documents on Indian Policy Vol I.	Prof. A. Berridale Keith.
Do. Vol II	Do.
The New Dictionary of Thoughts.	
Annual report of the Cochin Archaeological Department.	
Do. South Indian Epigraphy.	
Do. Mysore Archaeological Department.	
Do. Ceylon. Do.	

Bibliography of Indian Archaeology for the year 1931.

Visva Bharati.

Le Monde Oriental.

Bulletin of the Madras Government Museum.

Karnatik Historical Review.

Varendra Research Society's Monographs.

The Journal of the Bihar and Orissa Research Society.

Indian Historical Quarterly.

Quarterly Journal of the Mythic Society.

Epigraphia Indica.

Bulletin of the Museum, Fine Arts, Boston.

Journal of the Bombay Historical Society.

Journal of the Andhra Historical Society.

Dwaja.

Chentamil.

Madras Presidency College Magazine.

Madras Christian College Magazine.

APPENDIX D.

Lithic inscriptions collected during the year 1108 M. E.

Place,	Dynasty,	King,	Date.	Character.	Remarks.
1 On the south wall of the Mandapa in front of the central shrine in the Kuśekharanumudayār temple, Kalladaikkurichi.	Satikarana-rāyana Venprumā-konda	Ko. 7007 Vaikāsi. Purvapaksha 12.	Tamil Registers a gift of land for conducting pujas and for offering to Nayinar Kulasekharanumudayār at Kalladaikkurichi.	Do.	Begins with "Arulichaikai" and registers a gift of land for maintaining the service Vira Kērala Sandi Paṇḍya to Agattadir Ilanjār Kattan while the king was camping at Vilānku-lam.
2 On the west wall of the Mandapa in front of the Bagalikittār temple, Do.	Do.	Ko. 670 Ani. 26.	Do.	Do.	Refers to a gift of land to the temple of Kulasekharanumudayār Nayinār. Damaged.
3 On the south wall of the Mandapa in front of the central shrine in the Kuśekharanumudayār temple, Do. Do.	Satikarana-rāyana Venprumā-konda Tirupappurā-Mattavar.	Sa. 1453 Vaikāsi. Sa. 12 Friday.	Do.	Sa. 1453 Ko. 706 Vaikāsi. Sa. 12 Friday.	

4	On the Gopura of the temple of the Goddess in the Kukkharunudayar temple	Do.	Bharata, R̄e vapa Ra ms Maṛṭṭupāṇi	Ko. 610 Painkuni 26	Do.	Registers a gift of land for lighting perpetual lamps in the temple of Nayinār Kukkharunudaya Nayinār. Incomplete.
5	On the north wall of the central shrine in the Venkatachala pati temple, Pullakkal.	Do.	Udayamarttāṇḍa.	Ko. 678 Vaikāśi 12.	Do.	Records that when the king was camping at Kalakkadu, he was pleased to grant certain lands for conducting offerings and "pūjās" to Nayinār Udayamarttāṇḍa Vippakar Imperuman.
6	On the west and south walls of Do.	Do.	Sāṅkaranā- rayapa Veprumay- kōṇḍa Bhontalavira Srīraṇavar- ma.	Ko. 716 Ani. 7 Su 11 Saturday. Srīraṇavar- ma.	Do.	Begins with 'Arulichaiyal' and records a deed of gift of certain lands for conducting daily "pūjās" of Nayinār Udayamarttāṇḍa Vippakar Emperor as Sempakarāmānansandi.
7	On the south wall of Do.	Do.		Ko. 716 Ani. 7	Do.	Registers that the king who looked after the Śrīkāryam in the temple of Udayamarttāṇḍa Vippakar Imperuman in Udayamarttāṇḍa Chaturvelimāṅgalam wrote and gave a "spidipūdu" deed to Virakeralakutti of Narasiṅganallur in Kilvēmpanādu for conducting the daily service of Chempakarāmānansandi.

Place.	Dynasty.	King.	Date.	Character.	Remarks.
8 On the north wall Travancore of the Purushottama Perumal Temple, Ambasamudram.	Chempaka-rāman born Ani. 21	Ko. 653	Tamil.	States that the <i>Mahāsthākai</i> of Rāja-Rāja Chaturvedimāngalam Uravar, nr, Nagarattār, Kuripathi, Bhaitas, four Nādus, and Savan-parikalam assembled together and made certain arrangements before the king's servants for offerings and "pnjas" to Purushottamamudaya naymār of Tiruppatittakarai. It is an ever lasting record of Sambhu of Rāja-pura and states that a "pidipāchu" was drawn to set apart some lands etc, for Adukkalachilavu of the king and his son and to construct the <i>Ālaya</i> of Bhittalavira.	Do.
9 On the west and south buses of the Lakshminārāyaṇa Perumal temple Do.	Do.	Bhatalavira Sa. 1429. Ko. 683.	Do.	Refers to the deed of Tiruppaṇi Kipiaclai written and given to the Kaikkōlar and Adarusaivar by Udayan Tyāgavinōdabhattam Ullittār and Nālāyiram Ullittār Devak mūris in the temple of Bhatalavira Rāma Pillayār kōl.	Do.
10 Do. Do.	Do.	Bhatalavira Sa. 1429 Rāma.	Ko. 682	Pankuni 13 Su. 7 Thurs-day Mrigaśirsha.	Do.

11	On the south wall Travancore of the Kāśīvara shrine, Ambasamudram.	Rāmavarman of Jayantinagnadu.	Ko. 720 Uttiratāti	Tamil	
12	On the west wall of Do.	Do.	Do.	Do.	
		Sankaranārāyaṇa Vēṇumankondā Bhātahāvara Śrīvīra Udayaiya-Mārttāṇḍavaram Śrīvīraṁittavac	Ko. 70 Mati, 3		
		Do.	Ko. 694 Tai, 11 Su, 8	Do.	
			Saturday Pushya		
13	On the north wall of Do.	Do.			
14	Do.	Do.	Do.	Ko. 700 Pāṇḍikumi 29	

[Built in at the end. Begins with *arūḍīcṣyāl* and states that some lands were set apart to conduct Śrībali in the temple of Mānmar in Mullinādu.

States that while the king was encamping at Putiyāvīlu in Vēlākūrichi, he gave certain lands to the Devakanmis of the temple of Tiruppottīsvaram Erichchāvudaiya Nayinār Kariyāmāṇikka Ālvār as Devadāna.

Registers a gift of land to Tiruppottīsvaram Udayanayinār Erichchāvudaiya yībar and Nayinār Kariyāmāṇikka Ālvār in Vēlākūrichi, a village in Brāhmaśeem in Mullinādu for morning puja while the king was camping at Vādāstāri.

Registers gift of three gardens to Devakanmikal in the temple of Tiruppottīsvaram, Erichchāvudaiyanayinār and Kariyāmāṇikka Ālvār for lighting some lamps.

Place.	Dynasty.	King.	Date.	Character.	Remarks.
15 On the south wall of the Maydapa in front of the Kaesi- śvara temple, Ambasudram.	Saṅkaranā- rayana, Vep- Tai, Pāṇa- konda Ba. 10	Ko. 721	Tamil	States that the king while he was encamping at Chempakarāmamallūr gave Maṇipati Kapaku to Ānan- dakuttar a teacher in Kaviramata at Tinnevelli in Kilvembanadu over cer- tain temples except Māṇarkōil.	
16 On the north wall of the Maydapa in front of Do.	Do.	Saṅkaranā- rayana, Śri Pankuni Viraudaiya, Su. 2	27	Do.	States that while the king was stay- ing in Putiyādu at Kalakkadu he gave certain lands to "Daivakamis" in the temple of Tirupottīśvaraṇa Udayamayinār etc. for daily pūjās.
17 On the west wall of the central shrine in the Venkatacha- lapati temple Kari- śṇamārtaglam.	Do.	Martanda of Jayasim- hañadu	Ko. 574 Meda Ba. 5	Thursday Mūla	Not finished. Refers to the reapirs of the temple and reconsecration of God Tiruvenkata Vippakar Emperor man worshipped by the sage Romasa on the bank of Pāṇaśini, a sacred Tīrta in Tenkara in Tamporuntapparrai and to the receiving of the lands belonging to the temple from the king by Sri-Mukundānanda.

18]	On the south wall of the central shrine in the Veekattachalapati temple, Kari-sulldanathagalam.	Do.	Expressed by Chro-nogram, "कार्त्तकैश्वर" Mithuna.	Do.	Expressed by Chro-nogram, "कार्त्तकैश्वर" Mithuna.	Do.	Expressed by Chro-nogram, "कार्त्तकैश्वर" Mithuna.
19]	On the east wall of the Prakara of the same temple.	Do.	Rānevarna Su. 1468 Tiruvalli K.o. 722 Papdiaram Parabhuva of Jayasimha Mārkali 8 Hanūdu.	Do.	Rānevarna Su. 1468 Tiruvalli K.o. 722 Papdiaram Parabhuva of Jayasimha Mārkali 8 Su. 15 Monday Rohini.	Do.	Rānevarna Su. 1468 Tiruvalli K.o. 722 Papdiaram Parabhuva of Jayasimha Mārkali 8 Hanūdu.
20]	On the south wall of a Siva temple on the bank of the Tamraparṇi river in the village of Suttaamalli.	Do.	Vīrakēra In Kulaśekhara	Do.	Vīrakēra In Kulaśekhara	Do.	Vīrakēra In Kulaśekhara
21]	On the bell hanging in front of the central shrine in the Nambi temple, Tirukkapamgudi.	Do.	Āditya-varma	Do.	Āditya-varma	Do.	Āditya-varma
			States that Singarayyan the Sthānapatni of Śrīman Maṭhamāḍu-īśvara Rāma Rāja Chinnatimma yadeva Mahāraja and the son of Āyānṛtāta Āppayyāngār of Śrīvatsagōtrū and Āpastamha-sāra worshipped the God Ten-Tiruvenkata-mudaiya Nayinār for the welfare of his mother, father, king and Govindha-nāyak and gave some lands to God. Ten Tiruvenkata-mudaiya Nayinār and also the income from the taxes of Kulaśekharā-māṇḍalam received from Rānevarna Tiruvalli of Jayaśimha-nādu, Registers a gift of land by Vīra-kerulakolāśekara to the Bhātias of Udayamārttāndā Chaturvēdīmangalam founded in memory of Udayamārttāndā by his son and to God Angundīśvara-Mudaiyār.		States that Ādityavarma of Viśakhaṁ star, expert in all the arts gave a bell to the temple of Murāri at Tirukkapamgudi.		States that Ādityavarma of Viśakhaṁ star, expert in all the arts gave a bell to the temple of Murāri at Tirukkapamgudi.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
22	On the bell hanging in front of the central shrine in the Nambi temple, Tirukkapamgudi	Travancore	Adityavarman	Ko. 644	Tamil	This record is in Tamil verse and a translation of the previous one.
23	(On a rock at Pachankulam at Kilambur.)	Do.	Ravivarman of Vēpādu	Do.	Vatte-luttu.	Damaged. Begins with introduction, "Tirumakalathisai-puṇi" & mentions Ravivarman of Vēpādu.
24	On the east wall of the Mandapa in front of the Gōmati Amman shrine in the temple of Pittargunēśvara at Tiruppudamardar (right of entrance)	Do.	Saṅkara-nārayana	Sa. 1418	Tamil	22 While the king was encamping at Kunratirir he ordered that Perumān Perumān of Mullimādu be given Śrī-Panḍārakāṇku in the temple of Narumpankoḍaruliyā Nayinar.
25	On the south wall of the Mandapa in front of the Central shrine in the	Do	Do,	Ko. 699 Pankuni. 14	Do.	Begins with "Arulicheyal" not finished. While the king was staying in Putiyavidi at Agaraśimai in Kalkādu alias Chōlakulavallipuram,

he ordered that Ayyikkudi Ullittar be the 9th Kudi of the Nayinār Alakiyamannārarkōil.	Registers a gift of land as Tiruvudaiyāttam to Nayinār Alakiya man- nār by the king while he was stay- ing at the Puttiyavīdu in Brahmin quarters (Agarasiñmai) called Viru- marittançā Chaturvēdimangalam in Kujakkādu alias Sōlakulavallipu- ram.
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26 On the north wall of the same.	Do.	Sankarans- rayapu Verumrap- konda Bhū- talavira Sri. Svāti vIra Marti- ñavarma Siravāy Muttavur.	Ko. 698 Masi. 10 Ba. 5 Thursday Konda Bhū- talavira Sri. Svāti vIra Marti- ñavarma Siravāy Muttavur.	Do.	Sa. 1472 Sadhārapa Kanni 6 Ba. 9 Fri- day Punartha Variyān- yoga, Gaja- karana.	Ko. 691 Kārtigai 5 Ba. 13 Sun- day, Saubhā- gya Yōga, Svāk.
27 On the north wall of the Maṇḍapa in front of the Central shrine in the Kailasānātha temple at Brahmadeśam.	Do.					
28 On the north base of the same Maṇḍapa in the same temple.	Do.					

Place.	Dynasty.	King.	Date.	Character.	Remarks.
9 On the west and south base of the central shrine in the Pushpavaneswaram temple at Tribhuvanam.	Travancore	Ko. 661 Masi 21	Tamil.	Records a gift of land to the Devakannikal of the temple of Tiruppa-vanamudaiya Nayinar by the king for conducting Virakaralansundi every day during Bharapi festival days. It is also stated that the king was encamping in the house of Ananthanārayanabhattar at Tirukkāpan-gudi while the gift was made.	
0 On the south wall of the Maṇḍapa in front of the Viśvanātha Svāmi temple at Tenkasi.	Do.	Jayatungunāṭṭa, San-karunāravipa, Veṇru-maṇḍapa	Sa. 1419 Ko. 722 Chittirai 17 Ba. 8	Registers a gift of land by the king to God Viśvanātha for conducting the service Chempakarman-sundi, while he was staying at Ervādi.	

31	On the north wall of the Mandapa in front of the same shrine Do.	Do.	Sa. 1447 Ko. 701 Kanni 15 Ba. 12 Thursday Makham.	Do.	States that the king at the request of his son Viranarātāupdan gave certain lands to A lakiyapattan of Kouśikagöttrum and Bodhayana- sttra.
32	On the east wall of the second Prakāra of the Bhaktavalela temple, Shermadēvi.	Do.	Ko. 624 Avapi Ba. 10 Saturday Punarpa- sam.	Do.	Damaged; is a eulogistic poem and mentions Ravi Kulasekhara.
33	On the south wall of the Mandapa in front of the Ammanathavāmin temple Do.	Do.	3 + 6 year Ani	Do.	Registers a gift of field to the Sri vaishnava in the Appan temple for conducting Ravivarmanasundi and for another gift to those who recite four vedas and reads purāṇas.
34	On the wall of the south verandah in the first prakāra of the Appan temple Do.	Do.	King of Jayasimhanādu.	Do.	Refers to a deed of sale of some land by the Travancore king to Śrīmān Mahamandalēvara Rāmarāya Chinnatinmaya deva Malaraja.
35	On the main gopura in the Adinātha temple at Alviartumagari	Do.	Jayatūrgaṇṭṭu, Ko. 722 Sankaranārāyaṇi Minam, Ba. 5 Veprumankonda Saturday Bhutula vīra Sri Udayamartanda- varma Siraivāya- mūtivar.	Do.	

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
36	On the wall of the south verandah in the first Prâkara in the Ädityavarnâ-śvara temple at Mélâchेवâl	Nayinâr Jayatungunâṭju Mâtrâtruvâdi	Ko. 691 Purattâsi 2 Sa. 1428 Ko. 680 Tai. 15 Ba. 13 Monday	Tamil	Though the record is considered one, there are two separate records with different dates. The first record dated in Ko. 691 states that the king while he was encamping at Cheval, commanded that the first house, second house, and Sri Pandârakapâkku be given certain privileges and Uṇippôrî be appointed as Anavil; and the second record refers to the reconstruction of the temple of Udayâr at Chevel <i>alias</i> Kanivinîyapôdya Chaturvedimangalam in Chérvan-mâdâvi in Muṭṭinâdi and renaming the said village as Vîrnkêrhamâllar.	Incomplete. States that the king commanded* that Ichurau Paṭukam of Manappadavîdu <i>alias</i> Ampulattâdi-nâllur in Sîrvalamâfhgala Kîpîdâkai be given Sripondurukapâkku.
37	On the south wall of the Mandapa in front of the Central shrine in the Mup-ḍîterâmaudayâr temple at Manappa-dâividu.	Do.	Jayatungunâṭtu Kô. 711 Sâṅkaranârâya-Kârtigai 3 pa Muttavelâik-(2) Su. 10 karan Veṇruma-Thursday nkonda Srîbhât-Utradam ala Viṭṭa Varmar Viyâghâta- <i>alias</i> Jayatungâ-yoga. Varâ- nâṭtu Mâttavar. Jñakarmum,	Ko. 711 Kârtigai 3 pa Muttavelâik-(2) Su. 10 karan Veṇruma-Thursday nkonda Srîbhât-Utradam ala Viṭṭa Varmar Viyâghâta- <i>alias</i> Jayatungâ-yoga. Varâ- nâṭtu Mâttavar. Jñakarmum,	Do.	

38	On a slab set up in the Alagiri Perumal temple at Gudalur.	Do.	Kudalekhara So. 1560 Perumal Ko. 844	Registers a gift of certain lands by the king for conducting "pūjas" in the temples of Mangaladevi Amman, Alakar, Vannikāntha and Śashi and for feeding,
39	On the Western Prakara inside of the Vālumappara of Śatāpnāthasvāmi temple at Suchindram.	Do.	Jupiter in Makarām.	Damaged. Seems to refer to a certain gift of land,
40	On the Western base of the Garbhagriha of Dvārakai Emperuman temple	Do.	Ko. 301 Kanni 30 Friday Purattasi.	Registers a gift of land for lighting a perpetual lamp in the Dvārakai Emperuman temple and for maintaining a flower garden by the Assembly of Suchindram who met in Suchindramulaiyanavirar temple when Govinda Prajapabitārār tiruvadi of Cherumukkī was present.
41	On the Western base of the Garbhagriha of the same.	Do.	Ko. 404 Karkatikam Pram.	Registers a gift of land for offering to Dvārakai Emperuman by Kauppan.
42	Do.	Do.	Ko. 404 Dhamu.	Refers to a gift of land by Kēśavau Aranjan of Putumadam to the said God.

No.	Place.	Dynasty.	King.	Date.	Character.	Remarks.
	On a standing stone Travancore put up at the old market, Toduravti.	Ravivarma Sirivay Matta.	Ko. 819 Avani.	Tamil.	States that when the king was encamping at Kalkkulam he ordered that offenders be punished as in the reign of his Uncle Kulasekhara Perumal]	

